A Scriptural and Rational

ACCOUNT

OF THE

Christian RELIGION;

PARTICULARLY,

Concerning Justification only by the Propitiation and Redemption of the Lord Jesus Christ.

BY SIR EDWARD HARLEY

Rom. 5. 1, 2. *Therefore being justified by Faith, we have Peace with God through our Lord Jesus Christ. By whom also we have Access by Faith into this Grace wherein we stand, and rejoice in hope of the Glory of God.*

Psal. 14. 1, 2. *The Fool hath said in his Heart, There is no God: they are corrupt, they have done abominable Works, there is none that doth good. The Lord looked down from Heaven upon the Children of Men; to see if there were any that did understand, and seek God.*

Deut. 32. 6. *Do ye thus requite the Lord, O foolish and unwise? Is not he thy Father that hath bought thee? Hath he not made thee, and established thee?*

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THE PREFACE.

IT *was the usual Saying of an excellent Person*, That variety of Books [tho upon the same Subject] concerning the Principles of Religion was very advantagious, that every one might be furnished with a Weapon fitted to his Hand. *For* as in Water Face answereth to Face; so the Heart of Man to Man: *As in general, so in particular respects.* Prov. 27. 19.

Therefore it may be hoped that in the perusing of the following Discourse; some also may be

gratified with the Agreeableneſs of a plain Repreſentation of ſo great a Truth. An Intereſt in Redemption by the Satisfaction of the Death of our Lord Jeſus Chriſt, is that by which every Chriſtian muſt ſtand or fall *before the dreadful Tribunal of the Juſtice of God. Accordingly the Principle of Juſtification by the Sufferings, Death, Reſurrection, and Righteouſneſs of Jeſus Chriſt, is the Article of Faith by which every Church muſt ſtand or* fall; *It being the* Pillar *and Ground of* Truth, *the Rock upon which our Lord hath built his Church, againſt which the Gates of Hell cannot prevail. This is the Rock upon which the Reformed Churches were recovered from Antichriſtian Apoſtacy.* For other
1 Cor. 4. 11, 12. Foundation can no Man lay,

than

than that is laid, which is Jesus Christ. *But instead of building upon this precious Corner-Stone with precious Stones, to bring up the head-Stone with Praise to Divine Grace; many unhappily have not taken heed how they build with Wood, Hay, Stubble, Materials for fewel of Contention, to make* Jerusalem Babylon, *and defeat the glorious Things spoken of the City of God. That* Jerusalem *might be a Praise, and the Joy of the whole Earth: For Peace is the Fruit of Righteousness.* 1 Pet. 2.6. Zech. 4.7. Psal. 87.3. Isa. 62.7. Psal. 48.2. Isa. 32.17. Jam. 3.18. Rom. 5.1.

But this must be for a Lamentation and Prognostick of Desolation, if not prevented by infinite Grace and Mercy; that after so many Years Gospel-Light there should be regard to false

2 Pet. 2. 1. *Teachers, privily bringing in damnable Hereſies,* even denying the Lord that bought them. *Privily indeed, pretending an Inquiry after ſenſible Ideas of ſpiritual and ſupernatural Truths* of Eternal Life: *Whereas they are not able to give an Idea of the Breath of Natural Life. Suborning alſo a Spectre of Rational Demonſtration to determine and judg Things inviſible, which can only be the Objects of Faith* in the Word of God: *Whereas the uſe of right Reaſon is miſerably loſt and overwhelmed in the Ruins of Apoſtacy from God.*

Ephes. 4. 17, 18. *Vanity now poſſeſſing the Mind,* " *the Underſtanding being darkned, and alienated from the* " *Life of God, through the Ignorance that is in them, be-*

" *cauſe*

" cauſe of the Blindneſs and
" Hardneſs of their Hearts:
" Thus being paſt feeling, they
" give themſelves over to Laſci-
" vioufneſs, and to work all
" Uncleanneſs with Greedineſs.
" For the Heart is deceitful
" above all things, and deſpe-
" rately wicked, even in theſe
" pretended Rationaliſts as well
" as others.

That this is the true State and Temper of the univerſality of Mankind, is undeniably evinced, by the continual Practice and Converſation of all the World in all Ages and Countries.

Therefore Natural right Reaſon is no where to be found directing the Tenor and entire Compaſs of Human Affections and Actions.

But those baptized Epicures (as they are termed by the most Worthy and Honourable Mr. Boyle*) that strut under the Name of Deists, but are indeed Atheists, without God in the World, renouncing the Providence of God, rejecting the Justice of God, denying the Immortality of the Soul, and the Future State of Rewards and Punishments.*

Thus Mankind is subjected to a Baseness and Wretchedness, inferior to the worst of Brutes: And thereby also rescinding the Bond of Security and Peace among all Human Societies and Relations, which can only consist in the Fear of God. Such happy Insects who desire to live apace may receive their own Idea from Mr. Cowley.

After

After Death I nothing crave, *Epicur.*
Let me alive my Pleaſures have.

Happy Inſect, happy thou, *Grashopper.*
Doſt neither Age nor Winter know;
But when thou'ſt drunk, and danc'd, and ſung
Thy fill, thy flow'ry Leaves among,
(Voluptuous and wiſe withal
Epicurean Animal)
Satiated with thy Summer's Feaſt,
Thou retir'ſt to endleſs Reſt.

But this is the certain Conviction and inevitable Doom of

Eccles. 9. 3. *such Men, That* the Heart of the Sons of Men is full of Evil, and Madness is in their Heart while they live, and after that they go to the Heb. 9. 27. Dead. But as it is appointed unto Men once to die, so after this the Judgment.

A Scriptural and Rational Account of the Chriſtian Religion.

THE inviſible Things of God from the Creation of the World are clearly ſeen, being underſtood by the Things that are made, even his Eternal Power, and Godhead, ſo that all Men are without *Excuſe*. *Conſequently* there is implanted in every intellectual Mind a Conſcience of Good and Evil, accuſing or excuſing, according to the Work of the Law written in their Hearts; ſo that there cannot but be Trembling at the Apprehenſion of Judgment to come. Rom. 1. 20. Rom. 2. 15 Act. 24. 25.

For the Elements of a Rational Creature are dependent upon the Creator for Life, (God is our Life, and the Length of our Days) and Deut. 30. 20.

and for a Rule of Action, which can be no other than the Will of God, the only Eternal Reason of Good and Evil: Not any thing being antecedently good to the Unchangable, Eternal, Holy Will of God.

Prov. 16. 4. Also for the End and Felicity of Being, which is the Glory of God, *including the Salvation of the Immortal Creature.*

Eccl. 7. 29. Rom. 2. 15. God made Man upright in his Image, engraved his Mind with a Law, holy, just and good; a Rule of perpetual Righteousness, to direct and judg all Human Affections and Actions. But Sin, which is the Transgression of the Law, 1 Joh. 3. 4. alienated Man from the Life of God, Eph. 4. 18. who thereby becoming vapid and unprofitable, Rom. 3. 23. fell miserably short of the Glory of God, Rom. 8. 20. subjected the Creature to Vanity, Vexation and Death; renounced the all-sufficient Goodness, Truth and Soveraignty of the Infinite Almighty Creator, God blessed for

for ever: Shall not then the Judg of all the World do right?

For according to his Fear due to his Infinite Perfections, and Absolute Dominions, such is his Wrath in the Execution of Vindictive Judgment upon all Sinners; so that if there could be an Intermission of this providential Circulation, an immediate *Deliquium* of the Universe must ensue. The conscientious Awe of this being the only real Security of Human Relation and Society: There must then upon every hainous Offence be either Satisfaction to Justice, or the Execution of Justice.

Both which intirely and absolutely depend upon and proceed from the Will of God, which cannot be liable to any finite Thought or Assignation. *Who hath directed the Spirit of the Lord, or being his Counsellor, hath taught him? With whom took he Counsel, and who hath instructed and taught him* Psal. 90. 11

Isa. 40. 13, 14.

Rom. 11. 33. *him in the Path of Judgment? O the Depth of the Riches both of the Wisdom and Knowledg of God!* The Riches of his Grace hath abounded towards us in all Wisdom and Prudence; *according to* Ephes. 1. 7, 8, 9. *his Pleasure, which he hath purposed in himself.* To declare his Rom. 3. 26. & 4. 5. Righteousness, that he might *be just*, and the Justifier of the ungodly which believeth in Jesus.

The Institution and Hope of this Redemption was revealed to our first Parents, under the forlorn Consternation of their Fall, when God gave the Promise of Gen. 3. 15. the Seed of the Woman to bruise the Serpent's Head. In the Scriptures relating the History of the World, and of the Church before the Ministry of *Moses*, it hath not pleased the Holy Ghost to speak particularly of the Institution of Ceremonial Worship and Religion. But as from *Adam* to *Moses*, Death, the Wages of Sin, reigned;

now Sin is not imputed when there is no Law; for Sin is the Transgression of the Law: So likewise the Salvation of the first Patriarchs, and of the whole Church of God, particularly of *Abel* and *Enoch*, could not be obtained but by Faith in the promised Mediator, without which it was impossible to please God. Neither can Faith be separated from Obedience to a Word of Command and Promise.

The Object of Faith being from the beginning, even *Jesus Christ*, *the same yesterday, and to day, and for ever.*

The Expression of the Prophet *Jeremy*, is to this most [illegible] Jer. 17. 12. *A glorious high Throne from the beginning is the place of our Sanctuary:* That is, from the beginning of God's reconciling the World to himself, *Jesus Christ* the Lamb of God, slain from the Foundation of the World, was the only and *necessary Mediator* of the Covenant

nant of Grace between God and Man for Redemption, and Remiſſion, alſo for Interceſſion and Acceptance, who ſo became the
Heb. 5. 9. Author of Eternal Salvation to all that obey him. Obedience then to the revealed Will of God is the indiſpenſable Duty of all true Worſhippers of God with Acceptance.

It pleaſed God in gracious Condeſcenſion to Human Frailty, before the Fulneſs of Time came that Jeſus Chriſt ſhould offer up himſelf, once in the End of the World, when he appeared to put away Sin, *by the Sacrifice of himſelf*, in that mean time to inſtitute Sacrifices which were not voluntary Devotions by the Will of Man, either gratulatory to God, or repreſentative to the Offerer, but exact Performances according to the expreſs Precept of God. For, as *Lactantius* ſays, God only can teach how he would be worſhipped.

The

The Evidence of this also appears from the words of holy Scriptures, concerning *Abel* offering a more excellent Sacrifice, by which he obtained Witness that he was Righteous, which could not be unless his Sacrifice were entirely and only such as God commanded; so that being dead, he yet speaketh, and instructeth us in this great Truth, That there can be no Righteousness in any Religion, but as it is the Observance of the Word of God. Heb. 11. 4.

It evidently also appears, that Sacrifices were of Divine Institution, because they were only to be such Offerings of Beasts and Fowl, as were not by natural Distinction, but by positive Command, selected to be clean and made capable to be sacrificed; all other Species being excluded as unclean.

In the next place, must be understood the right End and Intention of Sacrifice. The Scripture

Heb, 9.22. & 10. 4. ture ſpeaks expreſſly, that without ſhedding of Blood there is no Remiſſion of Sin; yet the Blood of Bulls and Goats could not avail to make the Worſhipper perfect: ſo that the continual Sacrifice daily offered, and all other extraordinary Burnt-offerings occaſionally appointed by the Law, were merciful Surrogations of Typical Propitiations with reſpect to Chriſt, whoſe Blood only could take away the Sins of the World: Whoſe Blood, being the Blood of the everlaſting Covenant, could only make the Comers unto God perfect.

Heb. 13. 20, 21.

Man being made in Honour, did not therein abide, but became like the Beaſts that periſh.

Alſo being raiſed up to Hope in the Promiſe of Grace by Jeſus Chriſt, they apoſtatized quickly, becoming *vain in their Imagination; and their fooliſh Heart being darkened, changed the Truth of God into a Lie, and worſhipped and ſerved*

Rom. 1. 21, 25.

ſerved the Creature more than the Creator, who is bleſſed for ever.

Notwithſtanding there remained in the Hearts of the Heathen Idolatrous Nations a Conviction, that there was a neceſſity of Propitiatory Sacrifices to appeaſe the Wrath, and atone the offended Juſtice of Divine Majeſty.

Profane Hiſtories are full of continual Inſtances of the Solemnities of Sacrifices Iluſtical to appeaſe the Wrath of God: All which Offerings were feigned and impoſed, as if divinely authorized and inſtituted: And the Ceremonies relating thereunto, ſtiled *Myſteries*, as being the viſible Signatures of ſpiritual Intention and Efficacy. For tho the Medium and Object of propitiatory Worſhip by the Heathen, were vain and falſe; yet moſt rational was the indelible Conviction of the neceſſity of Propitiation and Atonement towards God for the Remiſſion of Sins

Sins committed by the Rebellion and Apostacy of Human Creatures. *as it is to this Day*

The Mystery of Godliness, great without Controversy, represents God manifested in the Flesh, believed on in the World. This is the Mystery of God, and of the Father, and of Jesus Christ. The Explanation of which is, *That God was in Christ, reconciling the World unto himself, not imputing their Trespasses unto them; For he hath made him who knew no Sin, to be Sin for us, that we might be made the Righteousness of God in him.*

This Reconciliation and Remission is always expressed under the Notion of Ransom, Atonement, Redemption, Propitiation and Expiation; all which is to be performed by the Death of a slain Sacrifice: For the Scripture testifies, without shedding of Blood there is no Remission of Sins. But it is not possible that the

the Blood of Bulls and Goats should take away Sins.

The Divine Justice could not take Pleasure in any Sacrifices which were offered (tho by the Typical Law) for Sin, so as thereby to receive Satisfaction. Therefore when the Son of God came into the World, a Body was prepared for him, therein to do the Will of God; by the which Will we are sanctified through the offering of the Body of Jesus Christ once for all. For it is only the beloved Son of God, in whom God can be well-pleased with Sinners, even through the Blood of Christ, who through the eternal Spirit offered himself without Spot to God; who purgeth our Consciences from the dead Works of Sin, to serve the Living God: *For by one Offering he hath perfected for ever them that are sanctified.* Heb. 10. 14.

Therefore to imagine any Possibility of the Pardon of Sin without

out the atoning Propitiation and Satisfaction only obtained by the Blood of Christ, is an evil Figment to palliate the desperate Wickedness and Sinfulness of Sin, to make void the Law of perpetual Righteousness which is the indispensible Rule and Judg of all Affections and Actions, and doth indeed effectually contemn and blaspheme the infinite Majesty, Holiness and Justice of God, the Creator and Preserver of all Beings; and, consequently, miserably deprives a Sinner of that strong Consolation given by God to those that fly for Refuge unto Christ, to obtain by his Resurrection (the Evidence of his compleat Satisfaction to Divine Justice) the Answer of a good Conscience.

Heb. 6.18.

Heb. 10.2. The Worshippers thus purged, as the Scripture saith, having no more Conscience of Sins, *the Lord having laid on him the Iniquities of us all*, who do the Work of God,

Isa. 53. 6.

God, to believe on him whom he hath sent.

For this is the true *Cabala*, the faithful Saying, and worthy of all Acceptation, That Christ Jesus came into the World to save even chief Sinners. y'would believe. 1 Tim. 1. 15.

In the Cases of Life and Death according to universal Justice in the World, it is fatal not only to be an Outlaw, flying from Justice, Mute in refusing to answer Justice; but it proves no less mortal to suggest a Plea which the Law will not allow.

If a Criminal condemned to die be favoured with some Reprieve, and then by the Soveraign's Commission intrusted with an important Imployment, the faithful Discharge of that Trust is meer Duty, but not Merit; and he remains still a condemned Malefactor, liable to the former Sentence by the Law of Attaint and Death, from which not any thing can deliver but a Pardon

don from the Soveraign, laid hold on, and legally pleaded by the Criminal. It is thus according to the Rule of Righteousness, between the Judg of all the World and every Mortal Creature, that God might be just, and the Justifier of him which believeth in Jesus. Therefore we must not be ignorant of Satan's Devices; the Popish Doctrine of Merit, by Works sprinkled (as they say) by the Blood of Christ, available to Justification and Salvation, is an Antichristian Departure from the Faith, and the teaching of Lies in Hypocrisy: For there cannot be any Work possible to be accepted by Divine Justice, but what is an Act of Obedience to the Law; and the best Performances of such is but, as our Saviour saith, that of an unprofitable Servant; When we shall have done all those things which are commanded us, we must say, We have done that which

Rom. 3. 25, 26.

1 Tim. 4. 1, 2.

Luke 17. 10.

was

was our Duty to do. Therefore the Observance of a present Duty (the Neglect or Male-performance whereof would be criminal Guilt) cannot in any just Construction be assumed or imputed to expiate a precedent Transgression guilty of Felony and Treason.

Yet this Truth doth not in any degree exempt from the Obedience of Faith, which is the inseparable and indispensable Obligation and Duty annexed to the Covenant of Grace: So that there is not in the least degree any Pretence for Antinomian Libertinism. *For the Grace of God that bringeth Salvation, hath appeared to all Men; teaching us, that denying Ungodliness and Worldly Lusts, we should live soberly, righteously, and godly in this present World:* Because Faith unites us to the Principle of Life, and works in us by Love, which is the Operation or Activity of Life, in the Tit. 2. 11, 12.

Equitable ministration

fulfilling of the Law of God

There is also another Method of the Depths of Satan to cloud the Glory of God's free Grace, and the compleat Merit of Christ's Satisfaction and Righteousness, and also to shake the Confidence of a Sinner's Hope to obtain Remission and Acceptance, by suborning the Act of Faith to share in the Merits of Christ. Now how weak and unreasonable this Supposition is, will appear by the Consideration of parallel Cases of Civil and Natural Instances in Judicature: Tho the guilty Person cannot have Benefit unless he plead the Royal Pardon, yet there is no Virtue in the Plea and humble Claim, but only in the extensive Validity of the Pardon. Likewise in desperate Sickness, or deadly Wound, the healing Virtue is not in the meer Application, or receiving the Sovereign Balm, or *Elixir*; notwithstanding the Patient cannot be healed

assuming or

healed without the Reception or Application of the Remedy.

Thus it is with a Sinner before the Divine Tribunal: Faith believes the Truth and Goodness of the Promise, and embraces and relies upon it; that is, upon the Redemption purchased by Jesus Christ for compleat Salvation from the Condemnation and Corruption of sinful Death, for Reconciliation and Acceptance with God, and for Participation of Eternal Life which is in Christ Jesus, to be communicated to all those who by Faith receive Christ, and so have an Union of Life with Christ.

Now as in the Body the Artery and Nerve is the Ligament, the Vessel and Conveyance for vital Union and Motion unto all the Members by the Blood and Animal Spirits: So Faith to the Soul is a Means of vital Union with Christ, and of the Application and Merits of Christ. All

which is effected by the Spirit of Christ, without which we are none of Christ's, and Faith it self is dead.

2 Cor. 5. 17.
James 2. 26.

The Look of one stung, with the deadly fiery Serpent, to the Brazen Serpent, had no share in the healing Virtue of that Divine Ordinance; yet without looking up to the Brazen Serpent, the Person stung could receive no Benefit, but must die. So Faith hath no justifying Virtue inherent in it self: For what may prevail to justify, must make the Conscience perfect. Consequently the Efficient of Perfection must of it self be perfect; but Faith cannot be such, for it is not of our selves, it is the Gift of God. Now whatsoever is received, is received according to the Measure and Capacity of the Recipient, which being the weak and frail unstable Heart of Man, it cannot be perfect; But as the Law was weak and faulty, through the Flesh, so even the Gift of Faith

Eph. 2. 8.

Faith is not able through the remainder of Corruption to perform any perfect Work. Therefore the Scripture represents the Lord Jesus Christ under the Notion of the most tender Compassion to the weak in Faith, that he will not break the bruised Reed, nor quench the smoaking Flax, but will bring forth Judgment unto Victory: which proceeds not from any Virtue and Power inherent in the Work of Faith, but from the Righteousness and Strength, which only is to be found in the Lord Jesus by (perishing) Sinners, who fly for Refuge unto the Hope that is set before them, Jesus Christ the Son of God.

Isa. 42. 3. Mat. 12. 20

Even as the Man-slayer under the Law could not be secure from the Avenger of Blood, if he were found out of the City of Refuge; it was only the City of Refuge which conferr'd and established his Preservation and Safety: So

the Sinner cannot be saved from Wrath to come, without Faith in Christ. But the Propitiation according to the Will of God, by the Blood of the Everlasting Covenant, can only make a Sinner perfect before the Tribunal of God's infinite Justice. Therefore to assign any degree of Ability to any Act of Faith as meritorious of Justification, is to usurp upon Christ, and to incur the severe Animadversion of the Al-

Job 40.14. mighty. *Then will I confess unto thee, that thine own Right-hand can save thee.*

2 Sam. 23. 5. The everlasting Covenant of Grace is ordered in all things and sure: For *the Foundation of God*

2 Tim. 2. 19. *standeth sure, having this Seal, The Lord knoweth them that are his. And, let every one that nameth the Name of Christ depart from*

Psal. 50. 16. *Iniquity. But unto the wicked God saith, What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant into thy Mouth?*

Mouth? These Scriptures fully evidence, that altho the Covenant of Mercy to Sinners is established only in the free Grace of God, and the meritorious Satisfaction and Righteousness of the Lord Jesus Christ; yet there remains an utter Incapacity in any Person to partake actually of the Benefit thereof, until by the Spirit of Christ (without which not any can be Christ's) he be born again, and made a new Creature.

For the State of every Man since the Fall is a Complication of Misery under Condemnation, Dementation, and mortal Corruption. Accordingly the necessary Remedies are distinct; Justification to take away Condemnation, and Sanctification to free from Corruption by a new Principle of Life; by a renewed Faculty of Life acted by a new Rule, the Word of God written in the Heart, directed to, and aiming at

a new End and Mark, even the Glory of God, and the Prize of our high Calling in Christ Jesus, our Eternal Salvation.

Accordingly the Tenour of the New Covenant is both promised and expressed in the Old and New Testament: *Then will I* Ezek. 36. 25. *sprinkle clean Water upon you, and ye shall be clean.* This imports that washing throughly, and cleansing from Iniquity and Sin, so as to be whiter than Snow; which is Psal. 51. 7. supplicated by *David*, and promised by God to Sins of the Heb. 12. 24. & 13. 20, deepest Stain, being effected by 21. the Blood of Sprinkling, the Blood of the Everlasting Covenant, & 9. 14. which makes us perfect to do his Will. For the End why the Blood of Christ, who by the Eternal Spirit offered himself without Spot to God, purges the Conscience from dead Works, is to serve the Living God: But God is the God of the Living, not of the Dead. Therefore as the Con-

Condemnation of Death is to be taken away in Christ Jesus, so the Corruption of Death is to be abolished, which cannot be without a new Principle and Faculties of Life, and being made a new Creature. Accordingly the Covenant of Grace proceeds to promise, *A new Heart also will I give you, and a new Spirit will I put within you.* Rom. 8. 1. 2 Tim. 1. 10. Ezek. 36. 26.

This is that renewing of the Holy Ghost vouchsafed unto the foolish and disobedient, who are unperswadable by any Moral Argumentation, being deceived, serving divers Lusts and Pleasures; because the Heart of Man is full of Evil, and Madness is in his Heart while he lives, and after that he goes to the Dead. Tit. 3. 3. Eccl. 9. 3.

This is the native Misery of every one; and the Recovery is as wonderful as to restore the Habit and Exercise of Reason into a Person depraved with Idiotism, or Madness. Now as they who

are such, tho they are sometimes capable of uttering some words sensible and rational, yet they are utterly unable to perform or maintain the Tenour of reasonable Discourse or Conversation: So neither can any meer animal Man dead in Sins and Trespasses, before he be made a new Creature by being born again, live to the Glory of God, the End of Being, or in Communion with God, the higheſt Felicity of every Intelligent Being. This is the Gift of God, as our Lord saith to the Jews, *No Man can come to me, except it were given him of my Father.* Judas indeed came to our Lord, as many do, in Profession, but not in Heart: He did believe with a Faith of general Assent, and of particular Fiducial Affiance in the Power of Christ for miraculous Operation, but not with a Faith of vital Union with Christ, so as to dwell in Christ and Christ in them, so

as

as to live by Christ, which cannot be without having the Spirit of Christ. Also our Lord saith, I have chosen you, and ordained you to bring forth Fruit that should remain and persevere, even much Fruit, to the Glory of God. Election, Vocation, Justification and Sanctification, are inseparable. Eternal Election is unto Holiness, and Justification of Life is universally and necessarily conjoin'd with Renovation of Life: The End of which is Activity, Operation, Fruitfulness, without which there is Death, Burning, Destruction; for good Works are ordained by God to be the Walk and Conversation of every Child of God: For this is the Covenant God makes with every Israelite, to put his Laws into their Minds, and write them in their Hearts, as both the Rule and Inclination of Life, which is indeed to be taught of God to know God, without which it is impossible, that God shall

Joh. 6. 56, 57. Rom. 8. 9.

Joh. 15. 5, 16.

Ephes. 1. 4. Rom. 5. 18.

Joh. 15. 6.

Eph. 2. 10.

Heb. 8. 10, 11.

Hos. 2. 20.

shall be to any a God in Covenant-Relation, or that any can be a People to God. Now as the Principle of Life, and the Operation of Life, to Justification and Sanctification are not confoundable, yet always inseparable. For of God are we in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification and Redemption: That no Flesh should glory in his sight; but according as it is written, *Let him that glorieth glory in the Lord.*

1 Cor. 1. 29, 30, 31.

From the beginning of Apostacy the Devil was a Murderer and a Liar. When he speaketh a Lie, he speaketh of his own; for he is a Liar, and the Father of it. He envenomed the old World with the evil Imaginations of continual Contempt of God, and profane Irreligion, which broke out in all the Acts of Wickedness and Violence, justly provoking the Vengeance of God to destroy that World of Atheistical Rebels.

When

When through infinite Mercy a small Remnant of eight Persons were not only spared to survive the Deluge, that had swept away the World of the Ungodly; but much more, a Covenant of Grace and the Blessing thereof was renewed to them and to their Seed, confirmed unto *Noah*, by the Acceptance of instituted Sacrifice; Then again, the great Adversary and Deceiver of Mankind tempted the new World to distrust Safety in the Promise of the living and true God, and to attempt Self preservation in a Structure of *Babel*, or Confusion, in the Land of *Shinar*, the proper Base upon which was to be built and established the House of Wickedness; that is, the Mystery of Iniquity, the Doctrine of Devils, to suborn the Worship of *Baalim*, of many Lords, or middle Gods, Mediators between God and Man. *Now the Spirit speaketh expressly, that in the latter Times*

Gen. 8. 20.

Zech. 5. 8, 11.

1 Tim. 4. 1.

some

some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils.

Christianam Religionem absolutam & simplicem anili superstitione confundere. *Am. Marcellin.*

This is the notorious Apostacy from the absolute Simplicity and Purity of Christian Religion, unto the fabulous Superstition and Will-worship, which gangren'd both Eastern and Western Churches.

The Mediation of Saints and Angels, being introduced as succedaneous to the Heathen Adoration of *Baalim*, Heroes and middle Deities, called *Dii Medioximi.*

Isa. 2. 19, 20, 21. Rev. 6. 15, 16.

Those Pagan Idols, having been cast to the Moles and Bats by the Divine Influence of Gospel-Light, as in the Manifestation of Truth, even this faithful Saying, and worthy of all Acceptation, that Jesus Christ came into the World, the only Mediator between God and Men, to save Sinners.

Now also for these last hundreds and fifty Years, the Gospel-Refor-

Reformation (miraculously both begun and preserved) hath again as it were brought Life and Immortality to light, exploded the fabulous Legends of Popery, evidenced the pretence of Antiquity to be no other than as Defection from Primary Institution, precedes Restitution, and Reformation, convinced the Idolatry of the Mass, and the Superstition of their Will-worship, and Adoration of Saints, and Angels; all cherished by an imposed Ignorance, the Parent not of Devotion, but of cruel Persecution.

But as in the first Manifestation of the everlasting Gospel unto the World, that lay in Darkness and the Shadow of Death, the Serpent cast out of his Mouth a Flood of deceitful Errors, of desperate Wickedness, to carry away with that Flood the Church from the Rock of Truth: So now the Reformed Churches have been and are infested not only with

with the Dragon's great perſecuting Wrath, but no leſs dangerouſly with the Serpentine Suggeſtions of falſe Teachers, privily introducing damnable Hereſies, even denying the Lord that bought them. 2 Pet. 2. 1.

This being the Maſter-ſtroke of Satan, by veriſimilar Errors to ſuppreſs the Fundamental Truth of Salvation for Sinners, by the Expiatory Propitiation of the Death of the Lord Jeſus Chriſt, in Satisfaction of the Juſtice of God, according to his good Pleaſure, which he had purpoſed in himſelf before the Foundation of the World. Eph. 1. 4, 5.

That this Truth may appear in a right Light, it muſt be conſidered, that all the Divine Attributes are equally of infinite Perfection: Conſequently to detract from, or limit any, is to evacuate and effectually to deny the Eſſential All-ſufficiency of God. Therefore to retrench the particular

cular and universal efficacious Providence of God, and to impeach the supreme absolute Justice of God, is, under the Profession of owning God, not to glorify him as God, but to change the Glory of the incorruptible God, into an Image made like to corruptible Man, a meer Idol, which is nothing in the World, and as the Prophet expresses, neither able to do Good or Evil.

Rom. 1. 23.

1 Cor. 8. 4.

Isa. 41. 23.

But from everlasting to everlasting the Lord is God: Who knoweth the Power of his Anger? According to his Fear, so is his Wrath: according to the infinite Perfections, for which God is indispensably to be feared; so is his Wrath in the Vindictive Execution of his Justice upon every Violation of his holy, just and good Laws, the natural Rules of perpetual Righteousness, to direct and judg all the Affections and Actions of all Mankind. Herein therefore the manifold Wisdom of

Psal. 90. 1, 11.

of God is glorified in the Eſtabliſhment of the infinite Perfections of Juſtice and Mercy in the Redemption and Salvation of Sinners. *in raising his Son by the*

It being impoſſible to make way for immenſe Mercy to be manifeſted without Satisfaction to infinite Juſtice, which otherwiſe muſt be expoſed to blaſphemous Contempt, and Annihilation: Accordingly the Apoſtle *Paul* expreſſes, that we are juſtified freely by his Grace through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth for a Propitiation, through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins; that he might be juſt, and the Juſtifier of him, even of the ungodly, which believeth in Jeſus. So that Faith cannot fly for Refuge unto Mercy, until plenary Satisfaction be made unto Juſtice; thereby to obtain the Anſwer of a good Conſcience

1 Pet. 3. 21

to-

towards God, through the Resurrection of Jesus Christ.

The Scripture fully and always testifies, that Remission of Sins is an Act of absolute Sovereign Justice, vouchsafed upon plenary Satisfaction, represented under the Notion and Terms of Redemption, Propitiation, Ransom; which word λύτρον used by the Septuagint, *Numb.* 35.31, 32. is duly translated Satisfaction. And the learned in the Hebrew observe, that the word in the Original imports sufficient Preservation, which a Sinner can only find in the compleat Merits of the Death, Resurrection, and Righteousness of the Lord Jesus Christ, applied by Faith, and imputed by Grace. Accordingly the Scripture stiles the Act of Divine Pardon to be Justification, Reconciliation, Atonement, Righteousness; all which words are juridical Phrases, evidencing such a Person to be *Rectus in Curia*, right in Court, accord-

by Righteousness

Rom. 3. 24, 25.

Mark 10. 45. 1 Tim. 2. 6.

by belief

Rom. 5. 1, 9, 10, 11, 19.

according to the judicial Authoritative Sentence of Law. This cannot possibly be obtained, or performed, unless due Satisfaction were made to the infinite Justice of the Divine Majesty.

For Pardon upon any other less or diluted account, must leave the Justice of God violated and void of Satisfaction: Also the Sinner must be without possibility of a Conscience free from Guilt; consequently, never able to arrive at Peace, which flows from being justified by Faith in Jesus Christ, who is our Peace with God.

Act. 13. 39. & 10. 36, 43. Rom. 5. 1. Eph. 2. 14.

It is also absurd Contradiction to imagine any Benefit can possibly be *obtained* by the atoning Virtue of the Death of the Lord Jesus Christ, without the quickning, regenerating Power of the Spirit of Christ making the Sinner a new Creature.

There is the manifold multifarious Wisdom of God magnified

to

to a Sinner, that the Work of Grace may be compleatly perfect, in respect of the Justice and Mercy of God, and of the damning Guilt and deadly Corruption inherent in the desperate Wickedness of every Sin.

Yet the manifold Wisdom of God decreeing from Eternity, and effecting in the fulness of Time, the Redemption of Sinners by the Blood of the everlasting Covenant, could not possibly have any other Cause or Motive antecedent to the *Eternal* Purpose of God, which he purposed in Christ Jesus our Lord, and from the beginning of the World was hid in God.

For it was both impossible for a finite narrow Intelligence, to conceive how God should be manifest in the Flesh: And it would have been impious, blasphemous Presumption, to imagine that the Son of God, who knew no Sin, should be made a Propitiatory Sacrifice for Sin, unless the Will

of God had so promised and declared. Indeed the immense Goodness of God made this known immediately after Man's Apostacy, by the Promise of the Seed of the Woman to break the Serpent's Head; that is, to destroy the Works of the Devil, and more evidently by the Institution of Sacrifices. For it is a most absurd Derogation from the Sovereignty of a Creator, and Contradiction to the Duty of a Creature, to impose upon God the necessity of accepting the groundless Fancy of a guilty Malefactor in the highest degree of desperate Wickedness, to be a Price of Redemption from everlasting Wrath: Considering also that Man had no Title or rightful Power over any of his Fellow-Creatures, to substitute any of them a Sacrifice for his Sin. Indeed it was an early and due Apprehension that every Sin was

Gen. 3. 15.

Jer. 17. 9.

Psal. 50.

of

of capital Guilt, and Forfeiture of Life: But it could never have entered into the Heart of Man, to conceive how God could be just, and the Justifier of Sinners, until God had revealed it by his Spirit and the Word of his Grace. The Apprehension of Propitiation attainable by Sanguinary Sacrifices, could not be a Primary Notion in any Human Mind, but consequent and derivative from the Institution of Sacrifices by the express Command and Appointment of God, without which it was impossible to please God.

For Faith cannot be or subsist without a word of Command and Promise: But to fancy a Religious Worship to appease the just Wrath, and to conciliate the Favour of the Majesty of the Great and Terrible God, the Creator of all Beings, by any performance of Offering not instituted expressly by God, is a Presumption becoming a dumb Idol, or

or ſome precarious Superſtition; and is an effectual practical Denial of the infinite Perfections of God, obtruding and impoſing the Blood and Carcaſs of a wretched Calf or Sheep, to expiate the Guilt of moſt nefandous Crimes, and ſatisfy infinite Juſtice. Neither can there be any poſſible ground of Reaſon to imagine

Heb. 9. 1. that the Ceremonial Ordinances of Sacrifices, and other Rites of Divine Worſhip and Service, were inſtituted by God, with reſpect to, or Motive from the ſuperſtitious Practice or Expectation of profane Sinners, who offered their Devotion to Devils, as the Word

1 Cor. 10. 20. of God expreſly teſtifies, That *the things which the Gentiles ſacrifice, they ſacrifice to Devils, and not to God.*

But Sacrifices, and all other Typical Services and Ordinances, were by God appointed, until the time of Reformation, when Chriſt came an High Prieſt of good

good things to come, (that is everlasting) who by the eternal Spirit offer'd himself without Spot to God, by his own Blood, to purge our Consciences from dead Works (that is, from Sins deserving Death) to serve the living God.

The Ceremonial Law had a Shadow of good things to come, but not the Virtue, to make the Comers thereunto perfect; *For it is not possible that the Blood of Bulls and of Goats should take away Sin.*

Therefore because in Sacrifices and Offerings for Sin God could not take Pleasure, as those in receiving any Satisfaction to Justice: When Jesus Christ came into the World, he saith, *A Body hast thou prepared me; Lo I come to do thy Will, O God*; by the which Will we are sanctified through the offering of the Body of Jesus Christ once: But this Will of God was not induced by any

Temporary Consideration, it was from everlasting. *God hath chosen us in Christ before the Foundation of the World. God hath saved us, and called us with an holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus before the World began. In hope of Eternal Life, which God that cannot lie, promised before the World began. Who verily was fore-ordained before the Foundation of the World, but was manifested in these last Times.*

It could not then be in Compliance with any Human Apprehension of Expiation of Sin by any Sacrifice of any Creature, that Jesus Christ was constituted and given by God to be the Propitiation and Redemption for Sinners. But contrariwise, God having according to the Counsel of his own *free* Will made known to our first Parents in their dismal Fall the Mystery of his Will in the Promise of the Seed of the Woman

Woman to break the Serpent's Head; And then for the Confirmation of that Promise, and for the support of Faith, instituted Sacrifices, revealed first to *Adam*, then to *Noah*, and consequently in them to the whole World of Mankind: with a provision against Strunan Blow

Noah *builded an Altar unto the Lord, and took of every clean Beast, and of every clean Fowl, and offered Burnt-offerings upon the Altar. And the Lord smelled a sweet Savour*; or a Savour of Rest and Satisfaction. Gen. 8. 20.

Now this could not be affirmed or believed, unless such Sacrifices had been according to the express Institution of God, who (as was before observed) only could appoint the Discrimination of Beasts clean and unclean: All which also was performed and accepted with respect to, and in virtue of the Offering and Sacrifice of Christ himself to God for a sweet smelling Savour. Ephes. 5. 2.

as hee was perfect amongst us on Earth C 2 & not yet quite taken from us to sit on ye Throne of ye Father

Immediately upon *Noah*'s Sacrifice, God established his Covenant with *Noah*, and his Seed after him.

Gen. 9. 9.

Thus all Mankind was by Divine Institution initiated in the Religion of Propitiatory Sacrifices, all in reference to, and deriving Virtue and Acceptance from the Merits of Jesus Christ,

Joh. 1. 29. *the Lamb of God, which taketh away the Sins of the World.* and

But as it is charged upon *Israel*, both by *David* and *Moses*, so all Nations soon forgot God's Works,

Psal. 106. 13, 21. Deut. 32.

they forgot God their Saviour, which had done great things for their Preservation; they corrupted themselves; their Spot was not the Spot of his People; they forsook God which made them, and lightly esteemed the Rock of their Salvation; they provoked him to Jealousy with strange Gods; they sacrificed to Devils, not to God: So that the offering of Propitiatory Sacrifices by the Uni-

Deut. 32. 5, 15, 16, 17.

Universality of Mankind, was not a Human Invention, but a Derivation from Divine Institution, also wretchedly corrupted by Satanical Suggestion. Neither was there any Rite of Religious Worship among the Heathen, but what was pretended to be a Direction and Command from Heaven, so deeply engraven was the Impression in every Rational Mind, that Divine Worship could not be acceptable unto God, unless commanded by God.

The whole Work of Redemption and Salvation of Mankind by Jesus Christ, was in every part and respect proceeding originally from, and effectually to fulfil the Will of God. Salvation by Christ was promised before the World began. In the fulness of Time he was made of a Woman; his Sufferings in every particular Circumstance was to fulfil the Scriptures.

1 Cor. 15. 3, 4. Our Lord died according to the Scriptures, and rose again according to the Scriptures; that is, for the End appointed by the Word of God, to make full Satisfaction to the infinite Justice of God; so as to make perfect the Comers unto God by Jesus Christ Heb. 9. 9. & 10. 1. by Faith, in whom the Heart is sprinkled from an evil Conscience; that is, from the Conscience of the Guilt of Evil: To obtain the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ, without which our Faith is vain, and we are yet in our Sins; void of any sufficient Plea to answer the Charge of the Law of Righteousness at the dreadful Tribunal of the Divine Majesty. & 10. 22. 1 Cor. 15. 17. 1 Pet. 3. 21.

The manifold unsearchable Wisdom of God in the Administration of the Riches of infinite Grace, exceeds what Creatures can ask or think. The most large and advantagious Pardon from

from an Earthly Soveraign to a Rebel, cannot reclaim a Felon's Mind, or alter a Traitor's Heart. But they who are in Christ Jesus, and free from Condemnation, they have the Spirit of Christ, by which they are made new Creatures, and enabled to walk not after the Flesh, but after the Spirit. This is the Comprehension of the Love of God in Christ extended to all Saints. Yet the primary Reason of the Death of our Lord Jesus Christ, was to make Satisfaction to the Justice of the holy Creator for the Sins of Rebel, Apostate Creatures. It then became a consequent Corollary of our Lord's Death, to awe from Sin, and represent the abominable Sinfulness of Sin. In all the righteous Administration of Rewards and Punishments, supreme Justice obtains the first and necessary Consideration; so that if there were no Persons to be deterred from future Crimes,

yet Juſtice requires ſevere Animadverſion upon the preſent Malefactor; otherwiſe, How ſhall
Rom. 3. 5, 6 God judg the World? God cannot be unrighteous in taking Vengeance upon the Damned in everlaſting Torments, where there is no place for Repentance, nor Capacity for the Benefit of a deterring Example.

The happy Sum of the Doctrine of Man's eternal Redemption and Salvation is, That God
Act. 13. 34. hath given us the ſure Mercies of *David*: He hath made with us
2 Sam. 23. 5. an everlaſting Covenant, ordered in all things and ſure; and this is all our Salvation: where no proud Phariſee can aſſume or impute to himſelf, nor any humble repenting Sinner doubt or deſpair:
Heb. 6. 17, 18. Wherein God willing more abundantly to ſhew unto the Heirs of Promiſe, the Immutability of his Counſel, confirmed it by an Oath, that by two immutable things, in which it was impoſſible for God

God to lie, we might have a strong Consolation, who have fled for Refuge, to lay hold upon the Hope set before us; which we have as an Anchor of the Soul, sure and stedfast, *Jesus Christ, the same yesterday, to day, and for ever:* Amen. Now for a Corollary to the precedent Discourse, that it may be evidenced not to be a private Opinion, but the Doctrine of the Church of *England* according to the Scriptures, here are subjoined the Expressions of the Homily of the Salvation of Mankind only by Christ our Saviour from Sin and Death Everlasting. Heb. 13. 8.

Because all Men be Sinners and Offenders against God, and Breakers of his Law and Commandments; therefore can no Man by his own Acts, Works and Deeds (seem they never so good) be justified and made righteous before God: But every Man of necessity is constrained to

seek for another Righteousness or Justification, to be received at God's own Hands, that is to say, the Forgiveness of his Sins and Trespasses in such things as he hath offended.

And this Justification or Righteousness which we so receive of God's Mercy, and Christ's Merits, embraced by Faith, is taken, accepted and allowed of God for our perfect and full Justification. For the more full understanding hereof, it is our Parts and Duties ever to remember the great Mercy of God, how that (all the World being wrapped in Sin by breaking of the Law) God sent his only Son our Saviour Christ into this World, to fulfil the Law for us, by shedding of his most precious Blood to make a Sacrifice and Satisfaction, or (as it may be called) amends to his Father for our Sins, to asswage his Wrath and Indignation conceived against us for the same. But here may Man's Reason be astonied, reasoning after this

(& instruct us in y wil of God in his holy & pure Worship)

this fashion: If a Ransom be paid for our Redemption, then is it not given us freely. For a Prisoner that paid his Ransom, is not let go freely; for if he goes freely, then he goeth without Ransom. For what is it else to go freely, than to be set at liberty without paying of Ransom? This Reason is satisfied by the great Wisdom of God in this Mystery of our Redemption, who hath so tempered his Justice and Mercy together, that he would neither by his Justice condemn into the everlasting Captivity of the Devil, and his Prison of Hell, remediless for ever without Mercy, nor by his Mercy deliver us clearly without Justice or Payment of a just Ransom; But with his endless Mercy he joined his most upright and equal Justice. His great Mercy he shewed unto us in delivering us from our former Captivity, without requiring any Ransom to be paid, or Amends to be made on our parts; which thing by us had been impossible to be done:

done: And whereas it lay not in us that to do, he provided a Ranſom for us; that was the moſt precious Body and Blood of his own moſt dear and beſt beloved Son Jeſus Chriſt, who beſides this Ranſom, fulfilled the Law for us perfectly; and ſo the Juſtice of God and his Mercy did embrace together, and fulfil the Myſtery of our Redemption.

And of this Juſtice and Mercy of God knit together, ſpeaketh St. Paul in the third Chapter to the Rom. 3. Romans; All have offended, and have need of the Glory of God; but are juſtified freely by his Grace, by Redemption which is in Jeſus Chriſt, whom God hath ſent forth for us, for a Reconciler and Peace-maker through Faith in his Blood, to ſhew his Righteouſneſs. And in the 10th Chapter, Chriſt is the End of the Law unto Righteouſneſs to every Man that believeth. And in the 8th Chapter, That which was impoſſible by the Law, in as much as it was weak by the Fleſh, God ſending

sending his own Son in the similitude of sinful flesh, by Sin damned Sin in the Flesh, that the Righteousness of the Law might be fulfilled in us, which walk not after the Flesh, but after the Spirit. In these aforesaid places the Apostle toucheth specially three things, which must go together in our Justification. Upon God's part, his great Mercy and Grace: Upon Christ's part, Justice, that is, the Satisfaction of God's Justice, or the Price of our Redemption by the offering of his Body and shedding of his Blood, with the fulfilling of the Law perfectly and throughly: And upon our part true and lively Faith in the Merits of Jesus Christ, which yet is not ours, but by God's working in us. So that in our Justification is not only God's Mercy and Grace, but also his Justice, which the Apostle calleth the Justice of God; and it consisteth in paying our Ransom, and fulfilling of the Law: And so the Grace of God doth not shut out the

the Justice of God in our Justification, but only shutteth out the Justice of Man; that is to say, the Justice of our Works as to be Merits of deserving our Justification. And therefore St. Paul declareth here nothing upon the behalf of Man concerning his Justification, but only a true and lively Faith, which nevertheless is the Gift of God, and not Man's only Work without God. And yet that Faith does not shut out Repentance, Hope, Love, Dread, and the Fear of God, to be joined with Faith in every Man that is justified; but it shutteth them out from the Office of justifying. So that altho they be all present together in him that is justified, yet they justify not altogether. Nor the Faith also doth not shut out the Justice of our good Works, necessarily to be done afterwards of Duty towards God: (for we are most bounden to serve God in doing good Deeds, commanded by him in his holy Scripture, all the days of our Life)

Life) but it excludeth them, so that we may not do them to this intent, to be made good by doing of them. For all the good Works that we can do be unperfect, and therefore not able to deserve for our Justification: But our Justification doth come freely by the meer Mercy of God, and of so great and free Mercy, that whereas all the World was not able of themselves to pay any part towards their Ransom, it pleased our Heavenly Father of his infinite Mercy, without any our desert or deserving, to prepare for us the most precious Jewels of Christ's Body and Blood, whereby our Ransom might be fully paid, the Law fulfilled, and his Justice fully satisfied: So that now Christ is the Righteousness of all them that truly do believe in him. He for them paid their Ransom by his Death, he for them fulfilled the Law in his Life: So that now in and by him, every true Christian Man may be called a Fulfiller of the Law; forasmuch

much as that which their Infirmity lacked, Christ's Justice hath supplied.

Now that the most important Truths which have been represented in this small Treatise may appear in right Light, let the following Propositions be duly considered according to Reason, enlightned and directed by the Word of God.

God having given to Man an Intellectual Faculty, to judg and discern of the Nature, Use and Excellency of Things, a Conscience of the Laws of things morally good or evil; and the certain inseparable Appendixes of Rewards and Punishments are imprinted upon the Mind, with inward experimental Assurances, as certain as that we know that we are, and have a Being. The Demonstrations of which Truths are clearly manifested in the Word of God, the Scriptures of the

the Old and New Testament, which do not only move and perswade, but effectually constrain and inforce an enlightened Soul to yield Obedience to the incomparable and undeniable Divine Authority thereof, as to the Fountain of all saving Knowledg, and the Standard and Rule of all holy Practice, in order to everlasting Blessedness, the supreme End and Felicity of Man. Now as Mathematical Theorems, tho equally demonstrable, yet are not alike perceived and apprehended by every Human Mind, the Faculty not being rightly disposed to the Object as in *species* visible, it is not sufficient that the Object and Medium be duly disposed, unless the Organ be sufficiently enabled and not disturbed: For neither a blind Eye nor a Jaundice Sight can judg of Colours.

Sacræ Scripturæ non movent, non persuadent, sed cogunt, agitant, vim inferunt. *Jo. Pic. Mirand. Ep. Hrm. Barbar.*

Accordingly the holy Scriptures, which are the lively Oracles of God, full of Lights and Per-

Perfections, do fully demonſtrate the great Myſteries of Godlineſs, concerning the eternal, inviſible, yet certain and neceſſary Felicities, and Dignities of Rational Intelligent Beings, whoſe Immortality alſo is therein undeniably proved: Yet notwithſtanding, all theſe glorious and excellent Truths of the Spirit of God are not received by Animal Minds, to whom they are Fooliſhneſs, (as all ſort of Wiſdom is to Fools) becauſe of the Blindneſs and Ignorance of the Underſtanding; the Mind it ſelf (the governing Power in Man) being vitiated with the ſuffuſion of Vanity, and the deceitfulneſs of Sin, until the Power of the Spirit come into the Soul, with a quickning, renewing, reſtoring Demonſtration upon the Intellectual Faculty, to make it receive in Love the benign Influences of eternal Truth and Goodneſs.

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Accordingly consider duly,

1. That from everlasting to everlasting, God is Infinite in his Perfection of all Divine Incomprehensible Attributes, whose Essence is eternally in and of himself, and gives and preserves all Beings, which were made for his Pleasure and Glory, according to his own Will, not out of any necessity of Nature, his Majesty being exalted above all Blessings and Praise: so that his infinite Essential Glory cannot be liable to any Addition or Detraction from any Creature.

2. That in the beginning of Time God condescended to manifest his immense Wisdom, Power and Goodness in the Creation of the World, and all Beings therein, by the Word of his Power, by which all things are upheld and do consist: All being made and preserved for the Glory

Glory of God, according to the Original Law of the Will of God respectively dispensed to every Being in y^r degrees.

3. That all things were made for distinct final Causes, appointed by the Law of God to be the Rule, for the Operation of Life conferr'd upon every Being.

4. That the Providence of God doth actually, effectually, continually govern, and over-rule all the Actions and Operations of all Beings to his Glory, according to his determinate Counsels. For known unto God are all his Works from the beginning of the World; so that all contingent Effects and Actions of all created Beings, were not only futurely turned and disposed, but primarily decreed and ordered to be infallibly subservient for the Glory of God's eternal, Truth, Justice, and Goodness.

5. That as Activity and Operation is the necessary Ex-pression

pression of Life, it is also necessary that there be an universal Law to direct, regulate, and judg the Affections and Actions of all Intelligent Beings: Which Law can only be the holy and righteous Will of God, the Creator of all Beings, who only can righteously reward and punish all Actions.

6. God made Man upright, in his Divine Image, in Righteousness, Knowledg and Holiness, with Freedom of Will, but under a Covenant of Life upon Obedience, and of Death upon Disobedience, which is Sin: For Sin is the rebellious Transgression of the Law.

7. Man, tho made upright, being left to the Freedom of his Will, rebelled against and renounced God his Creator in his all-sufficient Truth and Goodness, and sought out and embraced the Vanity and Iniquity of the Devil's Lie; by which Apostacy and

and Rebellion, Mankind fell into a ſtate of the Condemnation and Corruption of Death, which is endleſs Miſery, according to the righteous Judgment of God.

8. The firſt Parents of Mankind were not only Perſons individual, but common Repreſentatives of all their Poſterity.

The Evidence whereof neceſſarily flows from the Conſideration of the Covenant of Life which God made with Man, when created and placed in Paradiſe: The eating of the Tree of Knowledg of Good and Evil being threatned with Death, which paſſed upon all Mankind both Infants and Adult, according to the righteous Denunciation of God, and the Conſent of Man neceſſarily ſuppoſed; for otherwiſe the refuſal to conſent would have been a Sin, preceding the Tranſgreſſion in eating the forbidden Fruit.

The

The Equity of this is owned by the universal Justice of all Nations, according to which capital Crimes of Parents corrupt the Blood, and devest the Posterity of all Privilege conferred upon such Families.

Thus all the World must justify the Ways of God to be most equal.

9. The Apostacy of Mankind was not only one transient Act of Offence against a positive Command, but the Sinfulness of Sin extended to an utter Renunciation of the Love and Fear of God, and introduced a Corruption which the Scripture stiles Death, in all the Powers and Faculties of a created Life.

10. The Justice of God being infinite, the rebellious Offence against that Justice must necessarily incur an everlasting Punishment: Such as the Infinite Wisdom, Righteousness and Holiness of God the Creator determines

mines to inflict, to vindicate his Glory. from further Invasion.

11. The Salvation and Redemption of Man liable to eternal Wrath, as it proceeds only from the free Grace of God, so it is impossible to be effected without Satisfaction to the infinite Justice of God: For without such Satisfaction the Godhead would be exposed to continual Dishonour; and the Fountain of all Righteousness residing only in the infinite Justice of God, (the violation thereof remaining unsatisfied) consequently there must be always a failure of common Justice in the World.

12. It was impossible for any meer finite Creature to satisfy the Offence done by Sin against the infinite Justice and Majesty of the Creator.

13. It was impossible and also unlawful for any finite created Intelligence, to imagine, or contrive, or effect a due Satisfaction for

for the Rebellion of the Creature. y^t was under sin in it selfe by the reprobation

14. It is the undeniable Sovereign Propriety and Right of God as blessed for ever, the Creator and Possessor of all Beings, to contrive, appoint and accomplish the Means of Satisfaction to his own infinite Justice, and of Salvation for his miserable, condemned, corrupted Creature. wth out it

Saviour

Man

15. Right Reason is the Faculty of discerning the difference between Good and Evil: The Lamp of God for intellectual Evidence *for* the practical Judgment concerning all Objects, being derived from and the Exercise of Knowledg, which is part of the Image of God in Man; but this being lost by Man's sinful Apostacy from God, there is necessity of the recovery and renewal of the Faculty of right Reason by supernatural Light and Power.

aboriginе of his own holy Spirit at y Creation dispensed as after

Prov. 20. 27.

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holy spirit &

Prov. 6. 23. Heb. 8. 10.

16. Tho the invisible things of God, even his eternal Power and Godhead, are clearly seen from the Creation of the World, so as to leave Man without Excuse: Yet the Manifestation of the Grace of God for the Salvation of Sinners, through the Satisfaction of his Justice by a Redeemer, is and can only be revealed by the Word of God, contained in the holy Scriptures of the Old and New Testament, and made effectual upon the Heart and Mind of Man by the holy Spirit. For *the things of God knoweth no Man, but the Spirit of God: But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.*

1 Cor.

17. God who at sundry times, and in divers manners spake in time past unto the Fathers by the Prophets, hath in these last days compleated the whole Canon and comprehensive Cycle of the Revelation

velation of his Will, as the only Standard in Truth and Goodness for the Faith and Obedience of Mankind.

18. The Word of God contained in the holy Scriptures fully makes known the Love of God in Christ which passeth Knowledg, and the Kindness and Love of God our Saviour towards Man, which first appeared in the Promise of a Redeemer, confirm'd according to the manifold Wisdom of God, by the Institution of propitiatory Typical Sacrifices and Ceremonial Worships, as Shadows, and Pledges, and Symbols; that in the fulness of Time God should be manifested in the Flesh, even Jesus Christ the eternal Son of God, who is the true God and eternal Life.

19. It is impossible for an intelligent Beings to devest the knowledg and obligation of Dependance upon God his Creator and Preserver: Consequently the

Devotion of continual Worship is indispensable Duty and Felicity, in drawing near to God, the only infinite, eternal, all-sufficient and necessary Good.

It is also undeniably true, that the only Rule of acceptable advantagious Worship must be the revealed Will of God: For only God can direct and teach how He will be supplicated and worshipped. The knowledg of this Rule in the Manifestation of the Light and Perfection of Divine Truth and Goodness, is only to be found in the Scriptures of the Old and New Testament, wherein is revealed the absolute Simplicity and Perfection of the Christian Religion, freed from the Confusion of vain and fabulous Superstition and Will-worship.

20. The Covenant of Life and Happiness vouchsafed by God to Man upon his first Creation, being by Man's Apostacy for-

reprobation & yhce should not any further incur, it was quite diverted

forfeited, and the Ability to fulfil it utterly lost as to 2d fruits.

A second Covenant (called the Covenant of Grace) absolutely free on God's part, but intirely necessary on the part of Man, is by God instituted for the Salvation of Man: The Tenor of the Engagement to which Covenant is the Institution of Baptism, in the Name of the Father, and of the Son, and of the Holy Ghost, is dispensed to us from

Our 1st Christian

And 1st

& Adoption of Sons by

In which Ordinance is summarily represented the comprehensive Truth of the Doctrine of the Divine Trinity in the Unity of the Godhead: for as the Father is revealed to be the God of Glory, so is the Son to be the Lord of Glory, and the Holy Ghost the Spirit of Glory. y^l desended, at ye time of ye Voice from Heaven. This is my beloved Son &c

Nomination or Water-Baptisme, & of ye holy Spirit of God to his Son. Lo y^n adopt

The incommunicable Attributes of the Deity being ascribed unto the Son, and by the Holy Ghost, as from the Father, in respect of ye Adoption, of Preservation,

thus by the holy Spirit at all times, & y^n

tion, of Regeneration, of Omniscience; the Necessity of Redemption and Regeneration is evinced by the Misery and Death common to all, and by the universal depraved Vitiosity of all Mankind. Now it is impossible that either Redemption or Regeneration can be effected by less Power than Divine Omnipotence and Omniscience. The knowledg of the Heart in all the inmost Recesses of Thought and Imagination is ascribed to Jesus Christ, and to the Holy Ghost.

The contrary cannot be fancied without the greatest Absurdity: For if the Redeemer and Mediator were not essentially able to know all the Thoughts and Dispositions of the Heart of Man, then some profane Hypocrite might mock, or defeat with false pretended Devotion the Intercession of our Redeemer, or wickedly and securely lie to the Holy Ghost:

Ghoſt: Alſo ſomething moſt neceſſary for a Sinner, might eſcape the diſcern of our Mediator, ſo that he could not be a Saviour to the uttermoſt; conſequently they who come to God by him muſt remain moſt miſerable.

The eſſential Being of God is of ſuch terrible Majeſty, covered with the Light, dwelling in the Light inacceſſible; ſo that no created Intelligence can poſſibly arrive at any due Perception of the Godhead, but only according to the Revelation whereby God vouchſafed the Manifeſtation of his infinite incomprehenſible Being; which Manifeſtation of the Deity is given in his Word of Truth to be God the Father, God the Son, God the Holy Ghoſt, one and the ſame living and true God, bleſſed for ever.

21. The Efficacy of the Covenant of Grace conſiſts in Redemption and Regeneration.

Redemption by the Propitiation to Divine Juſtice through the Satisfactory Merits of the Sufferings, Death and Righteouſneſs of our Lord Jeſus Chriſt, according to the Will of God for the Juſtification of a Sinner.

Regeneration by the Holy Ghoſt in the Renovation of the Soul, quickened and ſanctified in all the intellectual Faculties unto Newneſs of Life by a new ſpiritual Birth.

The Condition of the Covenant is Faith, fiducially reſting on Chriſt, and vitally uniting unto Chriſt for Juſtification and Sanctification by effectual Vocation.

The Obligation and indiſpenſable Duty of the Covenant, is the Obedience of Faith working by Love in the fulfilling all the Commandments of God.

22. The Covenant of Works being made with the firſt *Adam* who was a meer Creature, and there-

therefore liable to fall when left to the freedom of his Will, the Perseverance in his created Uprightness could not be secure: But the Covenant of Grace being made with the second *Adam*, the Lord from Heaven, both the Performance of the Duty of Obedience to the Precepts of the Covenant, and the final Perseverance in the Conditions of the Covenant, are according to the Promise of God, by the Spirit of God, enabled to, preserved in, and perfected.

So that no believing Sinner may presume in himself, or despair in the Grace of God, by whose Power he is kept through Faith unto Salvation.

The everlasting Covenant is ordered in all things and sure; for this is our Salvation, that nothing shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.

23. That which is ſtiled Natural Religion, is the Rational Conviction upon the Intelligent Mind of Man, of indiſpenſable Duty to fear, truſt, obey, believe and love God with all his Heart, Mind and Strength, according to the Commandments of God.

Therefore there is a neceſſity of the Revelation of the Will of God, by which is made known the compleat Perfection of inſtituted Religion.

Inſtituted Religion is the Rule of true Wiſdom to bring Mankind to eternal Happineſs, by directing all his Affections and Actions in the Fear, Faith and Love of God, to their proper Objects, according to the Will of God, and the Glory of God.

That Religion only is true, which is the Practice of Obedience to the Word of God, and accordingly brings us to God in Spiritual Worſhip by Jeſus Chriſt alone, who is the only Mediator of

of Redemption and Interceſſion. That Wiſdom which was the Enquiry of Philoſophy, the Demonſtration of Theology, is the Poſſeſſion and Practice of the pure undefiled Chriſtian Religion, which removed from all Profaneneſs, Superſtition and Will-worſhip, is the commanded and accepted way of Worſhip to God in Spirit and in Truth, of Obedience to all the Commandments of God from Love to God, of Righteouſneſs to the Neighbour, with Love, as to ones ſelf, of Holineſs and Sobriety, in reſpect of his own Perſon made and renewed in the Image of God, all upon hope of everlaſting Bleſſedneſs to the Glory of God. Rom. 5. 2.

This Religion is the Characteriſtick Excellency of Man, and is the only true Cement and Security of Mankind in all Conditions and Relations.

24. The Felicity to which the Chriſtian Religion gives Title and

and Poſſeſſion, is both temporary and everlaſting. In this Life Converſion from Darkneſs unto Light, from the Power of Satan unto God, from the Folly and Madneſs of Vanity and Sin, unto the Fear and Love of God, which is the beginning of true Wiſdom; Juſtification from the Guilt of Sin, and thereby Peace with God; Sanctification by the renewing of the Image of God in Righteouſneſs, Knowledg and true Holineſs, by the Spirit of God dwelling in the Soul, to quicken, direct, preſerve in the Paths of Righteouſneſs from all Apoſtacy; Adoption to be a Child of God, an Heir of Heaven, and to have Right and Acceptance to cry, *Abba*, Father; that is, to be emboldened to approach the Throne of Grace, and to offer continual Sacrifices of Supplication and Thankſgiving, upon our only great and glorious Altar, the Lord Jeſus Chriſt, in him draw-

Heb. 13. 10, 15.

drawing near to God our exceeding Joy. Psal. 43.4.

This State gives Contentation in every Condition, under the assurance that all things shall work together for our good, and that all our most difficult Labour to resist Temptation, to overcome the World, to mortify Corruptions, to deny Self, shall not be in vain in the Lord, but shall receive a full Recompence of Reward in the Kingdom of Heaven.

Therefore whatsoever is done or suffered, is in hope of the Glory of God, knowing that the State of this present World is not capable to receive the Blessedness and Glory of Eternity in Heaven.

The Felicity of Eternity cannot possibly be represented, or declared by the Tongues of Men and Angels. Unspeakable Words, uncapable to be heard or uttered in this Vale of Tears, are necessary 2 Cor. 12.4.

to

Pſal. 31. 19. Iſa. 64. 4. 1 Cor. 2. 9. to ſet forth what Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of Man, the things which God hath prepared for them that love him, and fear him, and wait for him, and truſt in him, before the Sons of Men. This is that immenſe Felicity when we ſhall know as we are known, and ſhall be changed into the ſame Image, from Glory to Glory, even as by the Spirit of the Lord, in the Beatifick Viſion of God to all Eternity, when the Lord ſhall bring all his Servants into the Poſſeſſions of the Joy and Glory of that Kingdom, which God hath prepared for them before the Foundation of the World. But moſt diſmal ſhall be the woful Miſery of thoſe who refuſe to obey the Goſpel commanding to crucify the Fleſh, with the Affections and Luſts, to renounce a vain Conformity to the Pomps and Pleaſures of the World; to forſake

sake a vain Conversation, received by Tradition from our Forefathers; to deny self, so as to cut off Right-hand and Foot, and pluck out right-Eye and to cast them away. They that account such Lessons too difficult to be observed, must hear, and perish under the Sentence, Depart from me ye Workers of Iniquity into everlasting Fire, where the Worm shall never die, and the Fire shall never be quenched.

The Conclusion and Sum of the whole is this.

In the beginning, *i. e.* from Eternity, was the Essential Word, and the Word was with God: *All things were made by him, and without him was not any thing made that was made.* Who in the fulness of Time was God manifested in the Flesh; for of the Seed of *Abraham*, as concerning the Flesh, Christ came, *who is over all, God blessed for ever.* Amen. *In whom*

Joh. 1. 1, 3.

1 Tim. 3. 16.

Rom. 9. 5.

we

Col. 1. 14, 15, 16, 17, 18, 19, 20. *we have Redemption through his Blood, even the forgiveneſs of Sins: Who is the Image of the inviſible God, the firſt-born of every Creature. For by him were all things created, that are in Heaven, and that are in Earth, viſible and inviſible; whether they be Thrones, or Dominions, or Principalities, or Powers: All things were created by him, and for him. And he is before all things, and by him all things conſiſt. And he is the Head of the Body, the Church: who is the beginning, the firſt-born from the dead, that in all things he might have the Preheminence. For it pleaſed the Father, that in him all Fulneſs ſhould dwell: And having made Peace through the Blood of his Croſs, by him to reconcile all things unto himſelf, whether things in*

Heb. 1. 1, 2, 3, 8. *Earth, or things in Heaven. God who at ſundry times, and in divers manners ſpake in time paſt unto the Fathers by the Prophets, hath in theſe laſt days ſpoken unto us by his Son,*

whom

whom he hath appointed Heir of all things; by whom also he made the Worlds. Who being the Brightness of his Glory, and the express Image of his Person, and upholding all things by the Word of his Power, when he had by himself purged our Sins, sat down on the Right-hand of the Majesty on high. For unto the Son he saith, Thy Throne, O God, is for ever and ever; a Sceptre of Righteousness is the Sceptre of thy Kingdom. Because God hath appointed a Day Act. 17. 31. *in the which he will judg the World in Righteousness, by that Man whom he hath ordained, whereof he hath given Assurance unto all Men, in that he hath raised him from the dead.*

Now it is easier for Heaven and Luke 16. 17. *Earth to pass, than one tittle of the Law to fail.* The Son of Man shall come in his Glory, and all the holy Angels with him; then shall he sit upon the Throne of his Glory, and before him shall all

Mat. 25. 3, 12. all Nations be gathered. Then the foolish Virgins, that neglected opportunity to provide Oil, shall be excluded Heaven: They that Luke 14. 18. in divers Instances agreed in one Consent to prefer and over-value present Animal Enjoyments before the Lord's Invitation to his Marriage-Supper, shall never taste of Eternal Life.

They that thought it a hard Saying and not to be born, the Command of our Lord to crucify the Flesh with the Affections and Lusts, to renounce a vain Conversation and a Conformity to the Fashion of the World which passeth away, that refuse to deny self, to take up the Cross, to cut off right Hand and Foot, and pluck out right Eye, and cast them away.

All such must hear, and perish for ever under that dreadful Mat. 25. 41 Word, *Depart from me ye cursed, into everlasting Fire, prepared for the Devil and his Angels.* But

on

on the other side, to those who believed the Truth as it is in Jesus, without contradicting or blaspheming, received it in Love and the Obedience of Faith, not holding it in Unrighteousness, *the King shall say, Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* But where shall ungodly Sinners appear, that send after the Lord Jesus into Heaven this Rebel Message, *We will not have this Man to reign over us?* Ver. 34. Luke.

That renounce the Satisfaction and Redemption of Christ, that blasphemously deny the Deity of Jesus Christ the Lord of Glory, they shall say to the Mountains and Rocks, *Fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb: For the great Day of his Wrath is come, and who shall be able to stand?* Rev. 6.16, 17.

Few

Few Men have been found in any Age or Country, to have filled their Hearts with ſuch profligate Madneſs to deny God. Indeed *Cicero* ſaith, that *Epicurus* while in words he allowed a Deity, he did really and by pretended Notions utterly diſavow the Providence of God, without which the Name of God muſt be an empty and contemptible Sound.

For, as *Cicero* obſerves, if the Fear of God, and Reverential Regard to the actual Providence of God be denied, or weakened, thereby alſo the common Faith and Security of human Society, and the Ground and Foundation of univerſal commutative and diſtributive Juſtice, is altogether ſubverted.

Pſal. 14. 1. The Pſalmiſt affirms, that the Fool hath ſaid in his Heart, there is no God. That is the Diſpoſition Jer. 17. 9. and working of his Heart in the deſperate Wickedneſs and unexpreſſible Deceitfulneſs of all its Purpo-

Purposes and vain Imagination, to avow the casting off the regard of God.

Therefore the Psalmist immediately adds, They have done abominable Works, there is none that doth good. Accordingly the Psalmist again expresses, *The Transgression of the wicked saith within my Heart, that there is no Fear of God before his Eyes: For he flattereth himself in his own Eyes, until his Iniquity be found to be hateful.* Psal. 36. 1, 2.

It is therefore most irrational Dementation to detract from the infinite Perfections of the Eternal God; for thereby Man is left in a wretched Condition, more abject than that of the Beast which perishes, liable to the Miseries of this Life without the help of the Awe and Encouragement of future Punishments and Rewards.

There needs not any Foreign Topick of Argumentation to prove the Existence of God, and his

his abſolute Soveraignty over all Beings. For the Conſcience of Good and Evil radicated in every human Intelligence, is a continual and unanſwerable Evidence of the infinite Perfections of the Eternal God, bleſſed for ever.

It is moſt abſurd Folly and Contradiction, to own a Nominal God, and to deny the Eſſential Attributes of the infinite Perfection of the Deity. Eternal Being, Truth and Goodneſs are the infinite Perfections of one Almighty, All-ſufficient God.

Eternity of Being implies Original Eſſential Exiſtence abſolutely ſimple, altogether independent, wholly immutable, univerſally powerful, every-where preſent.

From whence flows Almighty Power, to create and uphold all things according to his Will; to be the only Cauſe of all other Beings, and of all Cauſes of their Life, with all diſtinct and proper Abili-

Abilities thereof; of their Operation, with all the Powers of Exercise, Rules or Limits to direct and govern, and End of Performance.

Of their Subsistence with all Circumstances of Time and Place, for the Beginning, Continuance or Progress, and finishing their Course with all diversity and alterations of Condition therein, Sustentation and Regulation, as necessarily flowing from, and depending upon God as Origination.

Truth is original, eternal, infinite Righteousness, and Holiness, and Knowledg; the Perfection of excellent Eminence, whereby the Divine Majesty and Essence is infinitely exalted above, and separated from all possibility of Communion with, or Respect unto Vanity, Impurity, Unrighteousness, or Wickedness, and doth satisfyingly rest in his own All-sufficient Soveraignty: Thence derives

derives and diſpenſes to all Creatures the Law of Truth, to guide and direct inherently the Suſtentation, Operation and final Determination of all Beings, according to their ſeveral reſpective Natures, for the mutual Support, Preſervation and Comfort of the Univerſe, all in ſubordinate neceſſary Subjection to the ſupreme Obedience unto the Will of God, and ultimate Aim and Regard to the Glory of God.

The Effect of this eternal Truth is the Stream of Truth, the Law of univerſal Juſtice, Righteouſneſs, Equity, by God implanted in the Nature of all Rational Creatures, to direct and judg all their Affections and Actions.

This is Truth ſcoffed by the Profane, vainly diſcourſed by Moroſophiſts, found poſſeſſed and enjoyed as the Happineſs of all that fear and love God.

This

This assigns the End to all Controversy, is the Standard of Conscience, and the Basis of all Rational Conversation.

The Manifestation of this Truth is the revealed Will of God.

For Knowledg in God both satisfyingly comprehends the All-sufficient Perfection of the Divine Essence, and effectually determines and appoints the Nature, Operation, Use and End of all Beings to his Glory.

According to the Conformity to, or Alienation from this Eternal Truth, is the Result of Happiness or Misery to every Rational Being: For Divine Truth and Goodness are convertible and inseparable.

God only is good originally, essentially, infinitely, eternally, all-sufficiently.

Goodness is the Root, the Branches are Love; God is Love,

Mercy; God is the Father of Mercies, Consolation: God is the God of all Comfort, Patience and Long-suffering; God is the God of Patience, and his Long-suffering is Salvation; his Loving-kindness is better than Life.

Psal. 130. 4, 7. Forgiveness is with the Lord, that he may be feared: *Let* Israel *hope in the Lord, for with the Lord there is Mercy; and with him is plenteous Redemption.*

Rom. 6. 1, 2 But this abundant Mercy is not in any respect Encouragement to Presumption, or continuance in Sin: for that is to despise the Rom. 2. 4, 5 Riches of his Goodness, and Forbearance, and Long-suffering; not knowing that the Goodness of God leadeth to Repentance; but after the Hardness and Impenitency of Heart, treasureth unto it self Wrath against the day of Wrath, and Revelation of the righteous Judgment of God.

God

God that dwells in Light inaccessible, cannot be perceived and apprehended in any other Manifestation than as he is pleased to reveal himself, which can only be in his Word, wherein tho there be sufficient Evidence to satisfy a created Intelligence what is the infinite Excellence of the Divine Object of Worship, yet it remains absolutely impossible for the most exalted created Mind fully to comprehend the Perfection of the Divine Essence.

Notwithstanding what is revealed thereof as the Object of Faith, is repleniſhed with immense Goodness and Beauty, to be the all-sufficient and necessary Felicity of an immortal Rational Creature: Thus the higheſt and deepeſt Myſtery concerning the Deity, tho not possible to be inveſtigated by human Capacity, yet being revealed by the Word

of Divine Truth, neceſſarily conſtrains the Underſtanding, Will and Affections to adore, believe, and receive in Love the Truth of this glorious Myſtery.

The Manifeſtation of the Divine Eſſence cannot poſſibly be arrived at, but by ſuch Revelation as God is pleaſed to make of himſelf.

Mat. 11. 27. *No Man knoweth the Son but the Father; neither knoweth any Man the Father, ſave the Son, and he to whomſoever the Son will reveal him.*

Neither can any Man ſay that
1 Cor. 12. 3. Jeſus is the Lord but by the Holy Ghoſt. The Ladder of Divine Knowledg, by which the Mind aſcends to God, the Top whereof reacheth to Heaven, is yet ſet upon the Earth.

Pſal. 104. 2. For altho the very Light is a Covering to the Glory of God, yet things material, viſible, and humanly intelligible, preſent the Shadows

Shadows of excellent Evidence, ſubſervient unto the incomprehenſible Perfection of Light and Truth of the Trinity in Unity of God the Father, Son and Holy Ghoſt, the only and true God, bleſſed for ever.

There are Signatures in the Nature of created Beings, to aſſiſt the Mind in its Aſcent of approach to behold the Goodneſs of the glorious Myſtery of the Trinity of Perſons in the Unity of the Divine Eſſence.

The Doctrine of the bleſſed Trinity is ſhadowed in all Beings, *viz.* a Trinity of Subſiſtences in Unity of Eſſence.

In every individual material Subſtance, there is Height, Length and Breadth.

In every the ſame Luminary Orb there is Light, Heat, fructifying Influence.

In every Man, Understanding, Will, Affection, yet the same univocal Soul.

In the Godhead was always acknowledged Entity, Truth, Goodness, subsisting in Unity, always from the Foundation of the World declared to be eternal Truth of God.

The holy Scripture declares in the Trinity of the Godhead distinct Properties, yet one and the same Infinite Essence; and in every Person of the Godhead Attributes incommunicable to any but God.

Creation of all things is assigned to the Son of God, to the eternal Word of God.

John 1. 1, 2, 3. *In the beginning was the Word, and the Word was with God, and the Word was God.*

The same was in the beginning with God.

All

All things were made by him, and without him was not any thing made that was made.

Both the Creation and the Sustentation of all things are assigned to the Son of God.

Heb. 1. 1, 2, 3. *God who at sundry times, and in divers manners spake in times past unto the Fathers by the Prophets,*

Hath in these last days spoken unto us by his Son, whom he hath appointed Heir of all things; by whom also he made the Worlds.

Who being the Brightness of his Glory, and the express Image of his Person, and upholding all things by the Word of his Power, when he had by himself purged our Sins, sat down on the Right-hand of the Majesty on high.

The Knowledg of the Heart of every Man is assigned to the Son of God; *Joh.* 2. 25. *Who needed not that any should testify of Man, for he knew what was in Man.*

Compared with 1 *Kings* 8. 39. *For thou, even thou only knowest the Hearts of all the Children of Men.*

Isa. 6. 1, 5. the Prophet saith, *I saw also the Lord sitting upon a Throne, high and lifted up.*

Then said I, Wo is me, for mine Eyes have seen the King the Lord of Hosts.

This Vision of *Jehova* is expressly applied to our Lord Jesus Christ.

John 12. 41. *These things said* Esaias, *when he saw his Glory, and spake of him.*

Also *Joh.* 2. 24, 25. *But Jesus did not commit himself to them, because he knew all Men: And needed not that any should testify of Man; for he knew what was in Man.*

1 *Joh.* 5. 20. speaking of Jesus Christ, *This is the true God, and Eternal Life.*

Also

Also to the Holy Ghost the Scripture assigns the Creation of the World: *Gen.* 1. 2. *And the Earth was without Form, and void, and Darkness was upon the Face of the Deep; and the Spirit of God moved upon the Face of the Waters. And God said, Let there be Light, and there was Light.*

Likewise the Works of Divine Providence; *Isa.* 63. 10. *But they rebelled, and vexed his holy Spirit, —Where is he that put his holy Spirit within him?* The Spirit of the Lord caused him to rest; so didst thou lead thy People to make thy self a glorious Name.

The Work of Regeneration is ascribed to the Holy Ghost; John 3. 5. *Except a Man be born of the Water and of the Spirit, he cannot enter into the Kingdom of God.* Tit. 3. 5. *According to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost.*

The Knowledg of ſecret Sins is aſcribed to the Holy Ghoſt; Acts 5. 3, 4. *Why hath Satan filled thy Heart to lie to the Holy Ghoſt; thou haſt not lied unto Men but unto God.*

Likewiſe the Sin againſt the Holy Ghoſt is declared to be unpardonable; Mark 3.29. *He that ſhall blaſpheme againſt the Holy Ghoſt, hath never Forgiveneſs, but is in danger of Damnation.*

Theſe and many other Scriptures evidence the Truth of the Unity of Eſſence in the Trinity of the Divine Perſons; *Joh.* 10. 30. *I and my Father are one.* 1 John. 5. 7. *For there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one.* Compare alſo 2 *Tim.* 3. 16. *All Scripture is given by Inſpiration of God.* And 2 *Pet.* 1. 21. *Holy Men of God ſpake as they were moved by the Holy Ghoſt.*

Like-

Likewise in the last words of *David*, 2 Sam. 23. 2, 3. *The Spirit of the Lord spake by me, and his Word was in my Tongue; the God of* Israel *said*, &c. Thus the Doctrine of the blessed Trinity is not meerly Notional, but Real; it is not fictitious, but eternally true; it is infinitely good, therefore necessary to be believed, and adoringly received in Love as the Principle of Felicity to Intellectual Creatures.

The Divine Trinity is Incomprehensible, therefore to be adored, not doubted, nor subjected to Human Argumentation, which cannot illustrate that which in all respects necessarily excels all Methods of finite Proof or Evidence, tho the Reality and Efficacy thereof be most certainly and feelingly perceived and enjoyed.

The curious Inquiry is like gazing upon the Sun, which dazles our weak Eyes.

For

For now we see through a
1 Cor. 13. 12. Glass, darkly; now we know in part: but when we shall know even as also we are known, when we are brought into the third
2 Cor. 12. 4. Heaven, then we shall hear those unspeakable words which in this State of Mortality are not possible to be uttered, fully to reveal the Glory of the Divine Trinity. What the Lord said unto *Moses*, is also spoken unto us; We cannot see the Glory of God and live; but the Lord maketh his Goodness pass before us, and pro-
Exod. 33. 19, 20. claims his Name before us, that he will be gracious to whom he will be gracious, and will shew Mercy on whom he will shew Mercy; according to the eternal Election of God the Father, and the Redemption by God the Son, and Sanctification by God the Holy Ghost, into which Truth all Believers who shall be saved, are baptized.

The

The Duty of common Philanthropy obliges deeply to grieve at the Folly and Madneſs of Epicurean Senſualiſts, who renounce the Glory of the Image of God, and the hope of immortal Felicity, and corrupt themſelves to be like natural Brute Beaſts, made to be taken and deſtroyed, vainly imagining to evade the impartial Juſtice of the Almighty God, with whom is terrible Majeſty.

No leſs miſerable are the Profane, who take up a ſcoffing Name of Deiſt to act the Atheiſt, renouncing the Fear of God which is the only Bond of Human Society, and rejecting Hope in God, which is the only diſtinguiſhing Excellency of Man above the Beaſts that periſh.

Unreaſonable alſo is the Pride of thoſe who deny the predeſtinating Preſcience of God the Father, changing the Glory of the Incorruptible God into the Image Rom. 1. 23.

of

of corruptible Man; as if they
Pſal. 50. 21. thought God to be altogether ſuch an one as themſelves, who upon any Diſappointment or unexpected Accident, endeavour to patch up a Remedy for unforeſeen Inconvenience. But let the Pot-
Iſa. 45. 9. ſherds of the Earth ſtrive with, and diſcourſe of the Potſherds of the Earth.

But unto the eternal Wiſdom of God are known all his Works from the beginning of the World,
Acts. 2. 23. according to that determinate Counſel and Knowledg of his own Will, who hath appointed all things that ever ſhall come to paſs, and all for his own Glory; ſo that not any the leaſt thing,
Matth. 10. even the falling of a Sparrow to
29, 30. the Ground, befals by chance, but by Divine Appointment.

Alſo the moſt flagitious Wickedneſs that ever was contrived and acted, even the crucifying the Prince of Life, was to fulfil the

the determinate Counsel of God, for this very end to accomplish the highest Exaltation of Divine Glory and Goodness in the Salvation of Man.

Which Salvation likewise is made effectual only to such as are ordained to Eternal Life. Act. 13. 48.

They also deny the meritorious Satisfaction to the infinite Justice of God by the Death and Righteousness of Jesus Christ, for the Redemption of Sinners from Wrath to come; by which miserable Error is effectually and really denied and evacuated the Essential Justice of God.

They also deny the necessity of the Almighty efficacious Grace of the Spirit of God to sanctify, regenerate and quicken those that are naturally dead in Trespasses and Sins, under that Corruption and Impotence, wherein all are alienated from the Life of God.

Now

Now concerning the words uſed by the Orthodox to expreſs the Myſtery of the Divine Trinity:

It ought to be conſidered, that Words of Rational Speech being the Signatures of Things, there are many more things to be expreſſed than are words to repreſent them: For ſuch is the Poverty of every the moſt copious Language, that there is neceſſity to apply the ſame ſyllabical Word to ſignify various and different things, which yet receive the Certainty of Interpretation from the Rational Contexture of the reſpective Diſcourſe.

Thus in the Controverſies raiſed by Heretical Blaſphemers againſt the Doctrine of the bleſſed Trinity.

The Orthodox to vindicate the Truth of the Scriptures, which abundantly teſtify both the Eſſential Unity, and the diſtinct Pro-

perties

perties of God the Father, God the Son, and God the Holy Ghost, have made use of several words, as *Person* and *Co-essential*, to express and signify the Scriptural Truth of the Identical Substance and distinct Properties of the Divine Trinity in Unity.

Therefore the possession and use of the aforesaid Words or Phrases are duly retained by the Church, according to the Meaning and Intention clearly made known in the holy Scriptures, which ascribe, as before mentioned, unto the Father, unto the Son, and unto the Holy Ghost, Attributes of Essential Divine Perfection, incommunicable to any but unto the only living and true God, who from everlasting to everlasting, is God blessed for ever.

Religious Worship being the absolute Soveraignty of the only living and true God, both in respect of the Object of Worship, which

which can only be God; and in respect of the Rule of Worship, which can only be appointed by God: For all other Objects of Worship are despicable vain Idols, and all Rules, Mediums and Ways of Religion not instituted by God, are blasphemous Detraction from the Truth and Majesty of God. It must therefore be that the great Temptation to Atheism is Superstition; that is, a Human Composition of Religion, when the Fear (that is, the Worship of God) is taught by the Precepts of Men.

The course of Rational Argumentation carrying the Mind to infer, that if the Object of Adoration must be obliged to depend upon the Will and Fancy of Human Imposition, how, and when, and with what Mediums or Ceremonies it shall be adored: Then the Deity must become a meer Fiction, and such Religion nothing

thing but an Idol-Contrivance of the crafty, or the foolish: Such Superstition being sacrilegious Invasion of the Divine Majesty, to institute or practise any Rite, Formulary, or Ceremony in Religion not commanded by God, or otherwise than God hath commanded: because God only can be the Law-giver of his own Worship; for all other Worship falls short of Acceptance with God, consequently cannot make the Worshipper happy, but prepares for an Atheistical Rejection of all Religion. The most refined Human Intelligence could never find out to Perfection the Works of God, which are the Objects of our Sense; so as fully to discover the Formation, Texture, Consistence and compleat Use and End of created Beings. Who can fully understand the glorious Orbs of Light which dazle the Beholder? Who knows the Firma-

Isa. 33.22.

Psal. 150.1.

Firmament of his Power? Who
Job 37.16, knows *the Ballantings of the Clouds,*
17. *the wondrous Works of him which is perfect in Knowledg? how thy Garments are warm, when he quieteth the Earth by the South Wind?*

The very Augmentation of Stones and other Subterranean Materials, the Growth of Vegetables, the Production, Generation, Use and Operation of Animals, even of the most despicable Insects, have escaped, and surpassed the diligent Inquiry of the most sagacious Pretenders: The Cer-
Heb. 11.3, tainty of all which having only Substance and Evidence in Faith, by which we understand that the World was made by the Word of God; so that things which are seen are not made of things which do appear.

Job 11. 7, But who can by searching find
8. out God? Or, who can find out the Almighty unto Perfection? *It is as high as Heaven, what canst*

canst thou do? deeper than Hell, what canst thou know? Yet this is Life Eternal, to know the only true God, and Jesus Christ whom he hath sent. Joh. 17. 3.

The Mysteries of the Divine Trinity, and of the Incarnation of Jesus Christ, God manifested in the Flesh, must necessarily transcend the Comprehension of any finite created Intelligence. But tho the Love of Christ passeth Knowledg, it is impossible for sinful Man to be delivered and saved from Wrath to come, that is, from eternal Death, but by unfeigned Faith in God the Father to be just, and the Justifier of an ungodly Sinner, which believeth in Jesus; in God the Son, who only is able to save to the utmost, having by himself purged us from our Sins, and satisfied Divine Justice, is only capable to be an everlasting Mediator of Redemption and Intercession: Also Rom. 3. 26. & 4. 5.

Alſo in God the Holy Ghoſt, who only can regenerate and ſanctify a Sinner, to be received into Communion of Life with God for ever.

Now for a Golden Claſp to the rehearſed Truths, none of them being of private Fancy or Invention, duly conſider the two firſt Articles of Religion, being the Doctrine of the Church of *England*, publiſhed in the beginning of the Reformation, confirmed by Act of Parliament, and continually ſubſcribed by the Clergy.

Articles

Articles of Religion.

I.

Of Faith in the Holy Trinity.

THere is but one living and true God, everlasting, without Body, Parts, or Passions, of Infinite Power, Wisdom and Goodness, the Maker and Preserver of all things, both visible or invisible. And in Unity of this Godhead, there be Three Persons of one Substance, Power and Eternity, the Father, Son, and the Holy Ghost.

II.

Of the Justification of Man.

WE are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ, by Faith, and not for our

our own Works, or Deſervings: Wherefore that we are juſtified by Faith only, is a moſt wholſom Doctrine, and very full of Comfort, as more largely is expreſſed in the Homily of Juſtification.

FINIS.

nor good Works, or Deservings: Wherefore that we are justified by Faith only, is a most wholsom Doctrine, and very full of Comfort, as more largely is expressed in the Homily of Justification.